

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## COMPARISON OF THE GOOD AND THE EVIL OF REVIVALS.

BY EZRA F. GANNETT,  
A Unitarian clergyman of Boston.

[Concluded.]

Once more, in the conduct of these revivals I cannot approve of the submission which is rendered to the judgment and will of the clergy. It is often said, that the dominion of the clergy is broken, the days have gone by, when an implicit respect was paid to their opinion. It seems to me that in the rules which have been laid down for the management of a revival and in the alacrity with which they are followed, we have intimations of a power as absolute, (though it may be now more cautiously exercised,) as any which was felt in former times. The explanation, I conceive, of the number and extent of recent revivals is to be found in the fact, that for some years past a system has been gradually maturing, which puts the church into the hands of its ministers, and makes the private members prompt and steadfast in obedience to their dictation. Hence it has been declared, and I believe with truth, that in the societies which are placed under this system, any minister who proposes may have a revival. Let him announce his purpose to a few confidential friends; let them spread the design through the body of the communicants; let the machinery of an excitement be brought by the church to bear upon the congregation, and the result is as certain as any moral result can be. If this plain speaking should expose the character of the work, I can only repeat that my desire is to exhibit the truth, and that though I believe this system is suited to gratify the taste of an ambitious, or to promote the plans of a bad minister, yet I do not entertain the least doubt that they by whose labor it has been prepared, and by whose example it is recommended, are in general sincere, upright and pious men, who think they are serving God and their Master, and conferring essential benefit on their fellow-men. But let us discourage every attempt to establish a power inconsistent with the open exercise of thought and will by the people. Let the minister's arguments, persuasions, character have their proper influence on them, of whom he is no more the teacher than the servant; but let not the clergy be permitted to employ the people as mere instruments in executing plans which, however honestly undertaken, are calculated to fasten upon them the chains of spiritual power. If we must have a hierarchy, let it come in the pomp and pretensions of the Catholic Church, and not in the humble garb of Congregationalism. The inconsistency is too gross; the one brings us too near to the simplicity and freedom of the gospel to allow us to endure the other.

It would not be difficult to specify other characteristics in the management of revivals, which expose them to suspicion. But I leave them, to notice, in the last place, what must be pronounced the bad effects of revivals.

The first that occurs, is the continuance and spread in the community of those false views of the divine character and agency, which we considered the framework of a revival. These views are held before the careless, to arouse them; before the anxious, to deepen the impression made on their consciences or their sensibilities; before the hopeful, to establish them in principles which are deemed important; and before the converted the pious, to remind them of their own experience, and to suggest to them what should be the nature of their conversation with others. Moreover, as these doctrines are essential to a revival, they are not only taught during the excitement, but at other times in anticipation of this season, to prepare men for it and to accelerate its approach. Erroneous apprehensions are by these means interwoven with the whole texture of the Christian's faith; and children receive with confidence what their parents and teachers admit among the articles of their own belief. A vast amount of injury is done to the cause of truth, and obstacles are raised against the progress

of light and the increase of human happiness.

A second mischievous effect is seen in the currency given to the notion, that religion consists mainly in excitement. This season is denominated one of peculiar interest in religion; the places of worship are crowded; christian ordinances are celebrated with special solemnity; prayers are multiplied and prolonged; the common arrangements of life wear an unusual aspect; all tends to confirm the belief, that religion is something peculiar and extraordinary. One who was ignorant of its nature would suppose, that it lay in strong feeling and was sustained by violent means. The truth, that it consists in the conscientious discharge of small duties and is best cultivated amidst the common relations of life, under its domestic and social circumstances and its perpetual discipline—could scarcely enter the mind of a spectator. They who share in the excitement must be particularly exposed to false impressions and as they are the prominent examples of the christian character, and are presumed to be best acquainted with its nature, whilst they are also most active in disseminating opinions on the subject, they must have great influence in fixing this error in the public mind.

A kindred effect may be noticed in the tendency to extravagance which, as it characterizes all these measures, distinguishes also the lives and writings of their friends. Having overstepped the bounds of simplicity, there is no other limit than what the condition of society in which they live may impose. Hence, as was noticed, a revival in one part of the country will be marked by gross indecorum, while in another, where public sentiment is more correct or is more feared, the same principles will be carried into practice in a less objectionable manner. Yet here the tendency is to the wildest extravagance; elements are kindled which may easily be blown into a flame that will spread desolation over the charities and valuable interests of life. It is fearful exposure of the character to place it in the midst of such elements.

A farther effect that may be observed, particular in connection with this last, is an indisposition to the familiar duties of life. They are too simple and common; they do not gratify the thirst for excitement which has become a part of the character. Home is accounted a dull place, domestic pleasures are tame, domestic occupations tedious, to be good in a quiet way and to mature one's virtue under the single eye of Heaven appears spiritless; there must be more action, more change, more foreign impulse. How lamentably true is this description! How many families have been robbed of their peace by this spirit of religious excitement. How many duties, as plain and sacred as nature could make them, have been neglected. How much occasion has been given for repeating the Saviour's reproof of the Pharisees, 'ye pay tithes of mint and anise and cummin'—ye observe the outward forms of religion, and have omitted the weightier matters of the law, justice, mercy and fidelity.

Among the positive evils of this system, its effect upon the character of those who fall under its power deserves a more particular mention than has yet been taken of it. Besides the severe and unrighteous distress which it occasions to many delicate minds, some of whom it drives to habitual melancholy, despair, and even insanity, it fosters spiritual pride, produces injustice, and hinders improvement. From first to last its object is to degrade human nature and to exalt the individual. This is not treating the one kindly, nor the other fairly. Proper respect is not paid to the capacities of the soul, and the mind, while it is defrauded of a just confidence in its native abilities, may be swollen by the belief that it is a favorite of heaven and a recipient of special divine influence. The whole series of measures adopted for the conversion of sinners, of those, that is, who have not previously been smitten by these weapons of spiritual warfare, may not be intended but it is admirably adapted to blind the understanding and to inflate the heart with self-conceit. Let me in support of this remark, direct attention to a single feature in the management of recent revivals.

Meetings are announced to be held for several days. The nature of these occasions is this. After the excitement has become deep and general, and the moment has arrived for making some grand attempt, the people among whom the flame has been kindled are placed under this coercive discipline. For several successive days public meetings are held, in which prayers are offered and sermons delivered, of a character suited to effect the object in view. These meetings are attended not once or twice only but three or four times in each day, and the intervals are occupied by other meetings in which the people are distributed according to their state from impotence to confident piety, and in which personal exhortation and services by private indi-

viduals are substituted for the more formal discourses of the pulpit. By this alternation of principal and subsidiary meetings the day from early morning to late evening is consumed. The course is pursued through three, four, and in some instances through nine days, during which time the mind is not allowed to snatch a season of repose or of independent action, but is kept under the strongest foreign impulse. Consider for a moment the injustice of this method of converting souls. Anticipate also the probable effects. To me this seems the most effectual instrument that could have been invented for securing a triumph over the community. When by other means the people have been brought to a sufficient height of excitement this engine is applied, till the subject, unless he have physical and mental nerves of harder texture than is common in our susceptible nature, must be subdued and either in a fever of enthusiasm or under the exhaustion of fatigue must resign himself to the force of circumstances. It is like taking the iron when softened by heat and subjecting it at once to the continued action of the fire and the blows of the workmen, who relieve each other till the metal is beaten into the shape they may wish to give it. Is this a proper treatment for the mind? Is it a just or an honorable method, after depriving it of the opportunity of exercising its free judgment and will, to force it into holiness? I do not mean to use an expression in any degree stronger than is deserved, as I am anxious to produce no effect but that of conviction founded on truth. The only important difference between these meetings and the favorite practice of the Methodists, which the Congregationalists and Presbyterians have been wont to condemn, lies in the place of assembling, a house made by hands instead of some spot in nature's temple. Such meetings are exactly suited to secure their object—the increase of disciples to a particular church; but they are in effect unjust to the reason, the conscience, and the dearest rights of the individuals whom they oppress—the rights of thinking freely on religious subjects, and the right, inseparable from the duty, of working out one's own salvation. What an injury must be done to the mind that is made to endure this treatment?

I said that spiritual pride was also a fruit of these excitements. It may not always appear, but it is natural consequence of the manner in which the people are divided and described, of the doctrine from which are drawn the hope and belief of regeneration, of the language commonly used respecting the unconverted, and of the employment assigned to the converted both in private visits and in public meetings. Young persons, who are most easily infected with vanity, are exposed to these influences; and often betray a consciousness of superiority, as little accordant with their merits as with the christian temper. There is also danger, as the provocations to this sin are augmented, that pride will become the vice of the church. Preaching is at such times addressed principally to 'sinners' in distinction from Christians, or to the latter not to remind them of their ordinary duties or offences, but to urge them to make greater efforts for the conversion of others who are not in their condition. It is a fact worthy of careful consideration by the friends of these excitements, that they are usually accompanied or followed by uncharitableness, bigotry, injurious reports, and domestic dissensions. Self-complacency grows with little culture, and under almost any sky; let it be put under circumstances so strongly favorable to its expansion as exist in times of revivals, and it will run up into a coarse and offensive weed. I fear—I more than fear—I believe, that in many instances these circumstances have given rise to 'debate, envyings, strifes, backbitings, whisperings, swellings' of the heart with self-love, and disorders in families, churches and towns.

But the excitement cannot continue for an indefinite period. Sooner or later—indeed, ere long—it must subside, and then comes the trial which certainly not all, probably not many, are able to sustain. The mind that had been suddenly lifted into fervor sinks into apathy; the repentance that expressed itself in cries has worn out its strength in its violence; the piety that rose to the vigor of manhood in a day dies from its premature development. That there are blessed exceptions has already been acknowledged. Some persons, in whom religion has been forced into a rapid growth by artificial means, are able to bear the subsequent trials of life; and so some plants may be removed from the hot-house in which they were brought to early maturity into the open air without injury. But they are few. There have been many sad instances of relapse into habits of vice, and I believe it is always expected that some of the converts on these occasions will apostatize from their profession.

But it is a yet more serious evil, because one of frequent occurrence, that as a force of the immediate cause decreases, the interest in religion subsides till it reaches the level of the general opinions and customs of society. The religion of most persons who are converted in times of excitement is afterwards stationary. We do not observe in them the progress, which is the true test of christian character. And indeed why should we expect it? The great point is secured, the change is accomplished, an experience has been had, a hope obtained, the individual's name been registered among the pious, and the necessary effect of the doctrines inculcated is the belief that he is in a state of at least comparative safety. There certainly is reason to believe that such notions have been cherished, and it cannot be necessary to show how prejudicial they must be to improvement.

This unhappy effect is not confined to individual character; communities suffer. It is a matter of familiar observation, that a town which has been visited by such an excitement relapses into a state of indifference, from which it is more difficult to raise the people than before it had been the scene of a revival. This is a natural result. The exhausted powers crave repose. There is too a reaction of feeling, which carries men toward the opposite extreme. When they have been withdrawn from their accustomed employments by extravagant means, they return to them with avidity and prosecute them with new satisfaction. It is often found that a place declines in sentiment and morals after one of these seasons of strong emotion—emotion which must be transient because it is violent.

An evil incidental to revivals, and one which from the extent of its consequences should be noticed here even at the expense of repetition, is the sanction given to a particular phraseology, which, in itself disagreeable if not false, has become, from the associations connected with it, and the abuse to which it is liable among the ignorant and the derision heaped upon it by the wicked, decidedly objectionable. No one can have read the notices of revivals in the religious journals of the country, particularly if they are given in extracts from private letters, without being alike grieved and disgusted at the language chosen for the communication of facts proceeding according to the writer's belief directly from the divine agency. They are ludicrous, they are silly, they are irreverent. Yet the sameness of expression that runs through these narratives cannot escape observation; so that it has been said with almost as much truth as severity, that after the omission of the names and dates, they appear as copies of the same pattern. The interests of religion suffer in consequence, as it leads men to question its reality or to speak of it as an imposition upon the credulity of the simple.

From this point we are naturally led to one other result of these revivals, which should be mentioned, since it is the most painful to contemplate and yet the most certain to follow. Some scoffers I have acknowledged are put to silence, but others find materials for their blasphemies against religion. Some sinners are converted, but others are driven to skepticism. Here also is presented a remarkable fact, which stands in contrast with a maxim true in perhaps every other connexion. In other cases the good is seen and proclaimed, while much of the evil may be unobserved. No one can be stirred to repentance and it be kept from the public view; the convert is forced into notice by the circumstances of his situation; but many may be confirmed in incredulity or opposition, who seem to be the only indifferent. Never can the amount of injury be computed; never can it be told how many wounds have been given to religion in the house of her friends. Still there is abundant evidence to prove, that the ranks of infidelity and irreligion, have been indebted for an increase of their numbers to the extravagant language and conduct that have distinguished revivals.

If now, in looking at the results of these excitements, we consider the apostasy to which they give occasion, the apathy by which they are followed, the injury which they inflict on the character of their supporters, and the disgust which they create in a vast number of spectators, to say nothing of the countenance that they give to erroneous opinions, we must pronounce their utility to be in this view at least doubtful.

We are now prepared to answer the questions—Are revivals useful? Do they do good or harm?—or both?—and of which the more? If the remarks that have been made are just, we shall reply that they do more harm than good, therefore cannot be pronounced useful. To sum up these remarks in a single paragraph; we believe that they have done good, that they will do good, I had almost said that they must do good; I should be unwilling to suppose that so much sincere effort for the salvation of

men would be wholly wasted. But we also believe that they have done harm, and that they must do harm, and occasion an amount of evil which greatly outweighs the benefit which results from them. We believe that they propagate false notions respecting God's character and agency, and concerning the nature and duty of man; that they are the fruits of human skill, effort and co-operation, and that therefore they are erroneously ascribed to the divine spirit; that in the methods used to produce and extend them we discover much that is exceptionable; that they exert an unhappy influence upon the minds and hearts of those who are engaged in them; that they interfere with the happiness and order of life; that they are often attended by an increase of wickedness in the irreligious, and are generally followed by a decline of piety and a relaxed tone of morals in the places which they visit; that at least they are peculiarly liable to be abused, and multiply the tendencies to evil which exist in the world; and that they increase the number of scoffers and of unbelievers. For these reasons, we must disapprove of them and think it our duty to speak against them in the language of truth and soberness.

To urge the doctrine by which an attempt is sometimes made to silence objectors, that the salvation of a soul is worth any price, is to resort to an unworthy artifice. We admit that many souls may be the trophies of a revival, but we think we have reasons for affirming that many more souls are injured, perhaps lost through their effects. We believe that they distort the character, impair the proper influence, and actually lessen the triumphs of religion. They perpetuate error, and error is noxious; they prevent good, and this is equivalent to the production of evil. 'But they bring souls to heaven,' you repeat; yes, and the tempest, which lashes the ocean and strews it with wrecks, carries here and there a single vessel more swiftly to its port.

I have objected to some parts of the doctrine of revivals, to the greater part of their management, and to a large portion of their results. Take these away and what is left? The simple truths of Christianity the legitimate means of influence, and whatever is valuable in effect. Between these may be traced a natural and holy connexion. The plain truths of the gospel and the lawful instruments of persuasion, let them be united, and they will secure the happiest results. Exhibit the divine character in its majesty and loveliness, unfold the proofs of compassion in God our Father, and of benevolence in Christ our Savior, pour-tray in lines of truth the excellence of virtue, describe in pathetic language the mischiefs of sin, reason with a man as your equal, expostulate with him as your friend, instruct him by your own blameless life, and you may touch those sensibilities of his nature which are the elements of an everlasting and progressive goodness. Here will be nothing artificial, mechanical or extravagant. If you should be successful, you will have unmingled satisfaction, and if you should meet with disappointment, you will have the solace of knowing that your attempt has not been productive of evil.

WIT—EXTRA.

We find the following very pithy and interesting article in the "N. H. Observer" of the 29th ult. It is a second edition of the *Children in the woods!* only read it.

CAIN IN HEAVEN.

"A Universalist parent was instructing his child in the story about Cain and Abel. When they came to the murder, the child who was only four or five years old, looked up with a tender countenance and said, 'Pa, where did Abel go when he died?'"

"Why to heaven," answered his father. "And where did Cain go when he died?"

"Why, I suppose to heaven," was the reply.

"Ah, then," said the little theologian, "would he not murder Abel again?" He understood that if translated to heaven, without a change of heart and disposition, he would still retain his murderous propensity."

Now let us tell a story. A Calvinistic parent heard his child reading the story about John Calvin and Michael Servetus. When they came to the murder, the child who was only four or five years old, looked up with a tender countenance, and said, 'Pa, where did Calvin go when he died?'"

"Why to heaven," answered his father. "And where did Servetus go when he died?"

"Why, perhaps to heaven," was the reply.

"Ah, then," said the little theologian, "would not Calvin burn Servetus again?" One of these stories is about as witty as the other. — *Star & Universalist.*

Extinguish revenge; it often recoils upon the avenger.

## CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDINER, JUNE 26, 1835.

## ALL THINGS IN CHRIST.

There is a certain preacher in this neighborhood, who, we understand, seldom preaches a discourse without contriving to bring in Universalists and their doctrine as the object of his opposition and abuse. — What there is in "the doctrine of the grace of God which bringeth salvation to all men," or what injury Universalists have ever done to him or his society, that his ire should have been so constantly provoked, we know not. We are not aware that his wicked neighbors — wicked because they believe God is infinitely good and infinitely powerful — have troubled him by any special opposition to him personally, or to his society. Perhaps, however, he fears the prevalence of truth around him, and thinks that the best way to build up his cause is by habitual jibes and jeers against Universalism. Sometimes, it is said, he attempts to preach from those passages of scripture which Universalists appeal to as affording clear and conclusive evidence in favor of their sentiments. This was the case on Sunday afternoon last, when he selected his text from Eph. i, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself — that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." In animadverting upon this objectionable passage, his object was, as we are told, to explain it away if possible, so that the idea of its teaching the gathering together of all things in Christ, might be exploded. We know not what principles of criticism he employed, but understand he leaped at the result, that all things which are in Christ shall be gathered together in him. True, this makes nonsense of the passage; but no matter for that if it did but answer his purpose. All things already in Christ are to be gathered in him! Verily this is a most intelligible exposition. So then, from the foundation of the world nothing once out of Christ will ever be gathered in him, — but all who are already in him (how they got there no one knows) are to be gathered together in him! Now we had supposed it was the purpose and will of God, by the mission of the Son, to gather some souls not already in Christ; yea, even "all things," in Christ — both which are in heaven and which are in earth, even in him; but in this it seems we were mistaken. That preacher, before he attempts again to go before a congregation as a professed religious teacher, ought to know that the word *ta panta* in the text, rendered *all things*, signify the whole intelligent universe. This every learned and candid critic has said, and this even Prof. Stuart of Andover allowed in his Letters to Dr. Channing. And as to the phrase — "both which are in heaven and which are on earth," — Prof. S. declares it is "a common periphrasis of the Hebrew and New Testament writers, for the Universe." So that the apostle in the text has not only employed the word which signifies a universal gathering in Christ, (*ta panta*), but he has added the common periphrasis, for the Universe.

That the reader may judge of the extent of meaning in the words *ta panta*, as used in the Scriptures, we will just introduce a sample of the passages in which they occur: Col. ii, 15 — 17, "Who is the image of the invisible God, the first born of every creature; for by him were all things (*ta panta*) created, that are in heaven and that are on the earth (here is the periphrasis for the Universe,) visible or invisible, whether they be thrones or dominions, or principalities, or powers; all things (*ta panta*) were created by him and for him. And he is before all things (*panton*) and by him all things (*ta panta*), consists. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things (*panton*) he might have the pre-eminence. For it pleased the Father, that in him should all (*pan*) fullness dwell; and having made peace by the blood of his cross, by him to reconcile all things (*ta panta*) unto himself, by him, I say, (here comes the periphrasis for the Universe, again,) whether they be things on earth or things in heaven."

Again, 1 Cor. xv, 24 — 29, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things (*ta panta*) under him. And when all things (*ta panta*, the Universe,) shall be subdued unto him, then shall the Son also be subject unto him, that did put all things (*ta panta*) under him, that God may be all in all."

Heb. ii, 8, "Thou hast put all things in subjection under his feet. For in that he

first put all (*ta panta*) in subjection under him, he left nothing that is not put under him, (i. e. "all" leaves nothing not included in the subjection.) But now we see not yet all things (*ta panta*) put under him: — nevertheless, the work is going on and will be completed.

In these passages the words are the same as those in Eph. i, 10 — "that in the dispensation of the fullness of times he might gather together in one, all things (*ta panta*) in Christ; both which are in heaven, and which are on earth, even in him." Thus to reconcile and gather all things — the Universe — in Christ, was the mystery of God's will, which he purposed in himself according to his good pleasure; and to the accomplishment of this will, he sent forth his Son to "taste death for every man," "give himself a ransom for all," and become "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

The subject is so plain and conclusive, that it would seem a man of ordinary intelligence and candor could hardly fail to perceive and acknowledge that the text teaches the final reconciliation and gathering together of the whole family of rational beings of heaven or earth, in one, even in Christ. — But ignorance and prejudice sometimes do strange work with the bible and common sense — especially when the subject of them is governed supremely by his sectarian attachments, a hatred of a truth too large for his soul, and an opposition to a society against whose success and reputation he is habitually at war. If that preacher would have the candor and justice only once to say to his hearers, honestly, that the words rendered all things in the text, signify the universe, we would ask no more of him as the righteous demands of simple truth. But we dare say he will never do this; nay, so far as it is possible, we fear he would willingly do all he could to hinder their knowledge of the fact, and would even prevent their seeing this article, — so much better does a certain cause stand when nothing upon the other side is allowed to be seen or heard in relation to it. Truth has nothing to fear from investigation. It willingly looks all the facts full in the face. But error has to resort to equivocation, and hides its head.

## PRAYER-BOOK.

We learn from the Trumpet, that it is the intention of Br. M. Rayner to prepare and publish a book of Prayer for the use of Universalists. We disagree with Br. Whittemore almost altogether in his objections to such a publication. We are in favor of it; not that we would wish to have our ministers read their prayers in religious service, but we think such a book would be "a good and acceptable" — and a useful one in families, and in the social meetings of believers where no one felt himself competent to lead in extemporaneous prayer. We know there is much to be said on the question of extemporaneous or written prayers — probably both are lawful and useful according to gifts and circumstances. We do not design to enter into this controversy now; but wish to express our desire that Br. R. would so arrange and compose the work as to make its chief design for the use of families. We have long desired to see such a work, and doubt not thousands of Universalist parents would gladly procure it. — What could be more profitable or useful, than at the opening or closing of the day, or at the commencement or end of the week, to behold the father of a family, calling his children and household together, and devoutly leading in humble Prayer and Thanksgiving to God, in words without "vain repetition," and to which all should be taught to respond. A prayer uttered in this way, may be offered as cordially and with as much sincerity, as if it were made extemporaneously — and with this advantage that all could unite in the same petition. Let children commit the Prayers to memory, and the influence can hardly fail to be most salutary through life.

No one is more competent to prepare such a work than Br. Rayner. He will pardon our suggestions. They arise from a desire to have the widest want supplied. Whatever we can do to aid in the circulation and use of such a book, shall be cheerfully done.

## COMPLIMENTARY.

"A number of gentlemen," who edit (the singular number is grammatical here,) the Maine Wesleyan Journal, says of the editor of the Intelligencer, "We do not believe him capable of coolly writing and deliberately publishing to the world a statement known to himself to be false in fact, and susceptible of easy detection and certain exposure." We never intend to be behind any of our neighbors in a charitable spirit, and would willingly return the compliment to "A number" in his own language, if we could; but his course in relation to us has absolutely compelled us to believe that he is capable of coolly writing and deliberately publishing to the world a statement false in fact and susceptible of easy detection and certain exposure.

## A FAITHFUL PASTOR.

A few weeks since, the Rev. Mr. —, an orthodox clergyman, who, by the way, is a sensible, modest, and candid man, took occasion to deliver a discourse, — which it was thought was intended to have some personal allusions, — against pride, vanity, self-conceit, &c., as displayed in the pride of family, the pride of riches, the pride of equipage, dress, &c. His sermon was quite a leveller, and it is said caused some high plumes to droop during its delivery. The truth is, the Pastor had certain members in his church, who, having been born of rich parents and inheriting a large estate, joined his communion chiefly for fashion's sake, and coveted the credit of being at the head of the religious respectables, as well as of society in its other relations; and his discourse was doubtless intended for their special benefit.

Before noon on the Monday following, a splendid carriage, drawn by a span of elegant greys and driven by an obedient "man of color," drew up to the gate of the Pastor, and Lady B., — like a walking bundle of silk, — alighted and approached the door. She was met by her minister, and invited to a seat. "I have called this morning, sir," said the lady, "to converse with you about your sermon, yesterday afternoon. Pardon me if I say, I think it was unadvised and imprudent." Indeed! madam — it was not convenient for me to ask your advice beforehand; but why do you think it imprudent? "Because it betrayed a disposition to interfere with and break down those salutary distinctions in the church and the world, which society has found necessary and convenient. There must and will be high and low; but your discourse was designed to level us all down to an equality with the vulgar, such as mechanics, farmers, &c. I confess I was hurt and wounded by your discourse. And now I want you to tell me, whether you do not find it a Bible doctrine, and one which you really believe, that there are distinctions in Heaven, and places reserved specially for people of quality?" Why as to that matter, replied the Pastor, I can only say I am neither a prophet, nor the son of a prophet; yet I trust God has given me some light upon the scriptures, agreeably to which I can give it as my opinion that there are distinctions and reserved seats in heaven, — as may be inferred from Matt. xxi, 31, which reads as follows — "publicans and harlots go into the kingdom of God before you." Those, consequently have the first places, the rest are reserved for those mentioned in Matt. xix, 24. The lady arose and retired in a rage, and the next day sent in her request for dismission from the church.

The following Circular from the Secretary of the Universalist Historical Society, ought to have appeared in our paper some two or three weeks ago, but was accidentally omitted. We hope its object will meet with prompt attention.

## CIRCULAR

To the Corresponding Secretaries\* of "The Universalist Historical Society."

BRETHREN — As the season of the annual meeting of our society is approaching, I have thought it expedient, with the advice of the President, to call your attention to the duties which, from your well known interest and zeal in the cause of Universalism it was confidently expected you would perform.

The objects of the society are briefly stated in the second article of its Constitution, in the following language: — "The objects of the society shall be, to collect and preserve facts relative to the history and condition of the doctrine of Universalism; together with books and papers having reference to the same subject." The society is of opinion that many very interesting facts exist relative to the rise and progress of Universalism in almost every part of the country, which are worthy of being treasured up. And it hopes through the industry of its members and friends to collect these scattered facts and preserve them for future time. They are and will be permanently interesting to the lover of our faith, and may eventually become the basis of particular histories of our denomination.

It is now but about sixty-five years since Universalism was first promulgated in this country. In almost every neighborhood, individuals may now be found whose memory would furnish all the most interesting and important facts and circumstances connected with it in its infancy. A few years more and these aged chroniclers will have passed away, and the knowledge of these facts and circumstances with them, or they will be preserved only by uncertain and consequently unsatisfactory tradition. Besides, there are events almost every day transpiring, which deserve a place in the archives of the society.

The duty of the Corresponding Secretaries is specified as follows, in the fourth article of the Constitution: — "The Corresponding Secretaries shall obtain and transmit to the Secretary, or to the society when in session, all such information, books and papers as shall have come into their possession pertaining to the objects of this association." The Secretary and society look to you therefore, brethren, with the confident expectation that no pains will be spared on your part for the furtherance of the objects contemplated by the society. They hope you will employ such measures as shall shortly put you in possession of every material fact connected with the history and present condition of Universalism in your respective limits.

For the better direction of our efforts in the work before us, I beg leave to suggest the following questions, which it is hoped the society may find answered at its next meeting in relation to the various sections of our country.

When was Universalism first promulgated in your State, Territory or Province? — When, and by what means, preaching or the press? If by preaching, who was the minister? What has been its progress? How many societies are there now organized? How many ministers are there? Who are they, and what are the places of their present residence? What portion of your population is Universalist? How are they supplied with suitable places of worship? Are there any Universalist periodicals published within your State, Territory or Province? If so, how many, what are they, and where? Have any been published, which are discontinued? If so, what were they, and where? Is the cause comparatively prosperous? Is the opposition as violent as formerly? And are our sentiments regarded by the people generally with as much dislike and treated with as much contempt?

These questions with such as your own minds will suggest in relation to local and peculiar circumstances, if properly answered, will enable the society to form a very good idea of the actual state, as well as past history of Universalism. The information thus obtained will be regarded as authentic and may be relied on with safety.

In addition to such information, the society is anxious to obtain at least one copy of every book, pamphlet, or paper that has been published on either continent, whether in defence of, or opposition to, the doctrine of Universalism. The design is to bring together whatever has been written on this momentous subject. It is earnestly hoped, therefore, that you will exert yourselves to forward to the society at its next session, or to me, whatever of this kind you may have obtained. I feel assured that Universalists will not think their liberality too seriously taxed, if asked to make a donation to the society of any rare work they may possess. I hope it is unnecessary, brethren, to insist upon the importance of zealous and persevering exertions in this work, if we expect any considerable results. The objects of the society I conceive to be worthy of consideration and effort. I am respectfully yours, THOMAS J. SAWYER, Secretary.

New York, May 30, 1835.

Universalist Editors are requested to copy this circular into their respective papers.

T. J. S.

\* The names of the Corresponding Secretaries are, Wm. A. Drew, Me., Thomas Whittemore, Mass., Wm. S. Balch, N. H., J. M. Austin, Vt., M. H. Smith, Ct., Burton Ballou, R. I., C. F. LeFevre, Dolphus Skinner, N. Y., John Bell, N. J., A. C. Thomas, Nathaniel Stacy, Pa., O. A. Skinner, Md., Jabez Parker, Va., G. C. Marchant, N. C., Allen Fuller, S. C., L. F. W. Andrews, Ala., Jonathan Kideell, O., and Ind. A. H. Curtis, Mich. Solomon Bingham, L. Canada.

† By an article in the Constitution, the annual meeting is to be holden at the same time and place with the General Convention. Its next meeting of course will be at Hartford, Ct. on the third Wednesday of September next.

‡ Some books have already been presented to the society by friends in New York, such as Huntington's *Calvinism Improved* — Mitchell's *Christian Universalist* — Kelly's *Union* — Edwards against *Chances* — Young on *Restoration* — Wm. P. Smith's *Universalist* — *Universal Restoration examined and refuted*, by D. Isaac — *The N. Y. Christian Messenger and Philadelphia Universalist*, complete. By a resolution of the society, publishers of books, pamphlets and periodicals were respectfully solicited to make a donation of a copy of each of their works for the benefit of the society. Brethren we hope the Historical society will not be forgotten.

## FANATICISM AND INSANITY.

The following lamentable case of the effects of Methodism in a town in our own State, is mentioned in the Trumpet. Truly, the evils of such a religion are great beyond endurance. Let the Protractors have their own way, and we should soon have occasion for as many Insane Hospitals in each county in the United States as there are limitarian meeting-houses.

A friend somewhat acquainted with what is going on at the Insane Hospital at Charlestown, gives us the information, that a young gentleman entered there on the 4th of June, concerning whom he had learned the following circumstances. His name is Silas Barrett, from Canaan in the State of Maine. A Methodist protracted meeting had been held in that town, and in some form or other, it had been kept up for FORTY NINE DAYS! This gentleman had invited some of the preachers to his house, as a matter of courtesy. They used every art to work upon his mind, and to persuade him to leave his business, and to use their own language, "attend to the salvation of his soul." He finally did so, and what is the result? He is a maniac, far from his family and friends — Such is the result. What must those preachers think who have been instrumental in producing this deplorable event? Have they any consciences? Have they any pity? Have they any bowels of mercy? O gentlemen, spare, spare. Do not let your fanaticism run like a wild fire over the land, to destroy every thing that is fair and beautiful.

## A GHOST DETECTED.

Our readers have heard of the Mormon delusion, and have seen accounts of the manner in which it originated and has been conducted by its author Jo Smith. The *Utica Magazine* contains a pleasant story of the detection of one of his impostures, which we are disposed to copy, especially as we understand the Mormons have met with some success — what would not — in our own State.

Soon after the notorious impostor, Jo Smith, of golden Bible memory, reached "the promised land" in Ohio, with his deluded followers, and was getting along with such "swimming success" in making proselytes and baptizing them in Grand River, near Painesville, ("though he himself baptized not, but his disciples," in the instance at least which we are about to relate,) word was given out that an angel would uniformly appear, dressed in white, standing in the edge of the water on the opposite side of

the river whenever the baptismal rite was administered, to witness and approve the ordinance. To give the celestial messenger a more imposing appearance, and without too much glory for their feeble organs to hold, the rite was always administered at the night. The angel was uniformly seen as above described on such occasions. At length three young men of the place resolved one night, when notice was given that baptism was to be administered and the angel was to appear, that they would see the ghost nearer at hand than across the river, and feel him too, if tangible, and ascertain whether he were material or immaterial substance. Accordingly these three daring mortals secreted themselves in the bushes on the side where the angel was to appear, opposite the baptismal administration. The ordinance proceeded, and behold! the angel was there, clothed in white with a luminous appearance, the wonder and admiration of the Mormon host. One brave guard now made a plunge — the angel sprang to elude their grasp — splash! splash goes the water — deeper and deeper plunge the pursued and the pursuers, till he held! they had him fast — it was surely material substance — in, in they went, deeper and deeper — clear up to the neck, chin, and eyes of the ghost, dragging him directly through the river to the place of the rendezvous, crying out, "we've got your angel — his wings are wet and dripping." And behold! on examinations by the light, it was the veritable Jo Smith himself, with a shirt wrapped around him and a dark lantern concealed underneath!

The above fact we had a few days since from the lips of one of the daring trio, by the name of S —, now at work in the Franklin furnace, only a few miles from the city. We deem it too good to be lost. Our readers have it as cheap as we had.

## GRINDING GRATIS AND GIVING TOLL.

There is a good point in the following anecdote, which we copy from the Evangelical Magazine. We know many preachers — they are not confined to one sect — who do hard work at grinding for their fellow-men, and would be denounced as "hirelings" if, in addition to their labor, they did not give their customers "toll" for their attendance. Or — to speak no longer in parables — we know many, who, if they regard the "will of the people" — and who would have claims to republicanism, if he did not regard that above all things? — are obliged to "work hard for nothing, and find themselves. Neither the requisitions of the gospel, nor common justice, requires this of any profession. This subject is well set off in the following:

"What in the world is the reason you do not preach with us any of late, Br. J.?" "I used to preach with us very often, and for my part I should like to hear you again and frequently," said a professed Universalist to a preacher of his denomination. "Why don't I preach with you?" said Mr. J. "Why I can't preach any more — the toll is gone!" "The toll is gone! what do you mean by that?" enquired his anxious friend. "I will tell you a story," said Mr. J. "A few years since I was acquainted with a man who owned a grist mill. He used generally to attend his mill himself; till on a certain occasion he was obliged to entrust the care of it to his servant John, to whom he gave directions about grinding, informing him how much toll to take for every grind, where the toll-bin was, &c. John, after faithfully attending the mill and grinding for a few days, came into the house one day, with breathless anxiety depicted in his countenance, and in a very dejected tone of voice says, 'well massa, cant grind any more!' 'What is the reason you cannot grind any more, John?' said the master. 'Oh, the toll all gone massa.' When the owner of the mill came to examine his toll-bin, sure enough, the toll was all gone. The servant had put into every grist that came to be ground the quantity of toll which he should have taken out."

The application was readily understood — Mr. J. had spent a snug little property, in travelling, &c., at his own charges, without receiving any thing for his services.

## NEW YORK CONVENTION.

The Universalist Convention of the State of New York met in Cooperstown on the 27th ult. Hon. William Berry was chosen Moderator, and Rev. I. D. Williamson and Rev. C. F. LeFevre, Clerks. The proposition of the brethren composing the Hudson River Association to divide that body territorially, so as to make two Associations, was approved. The Chataque Association was received into fellowship. Delegates were chosen to the U. S. Convention. Brs. M. B. Newell and G. S. Ames were licensed to preach. Public religious services were had on Wednesday and Thursday. Sermons were preached by Brs. D. Skinner, C. F. LeFevre, E. M. Woolley, I. D. Williamson, S. W. Fuller, M. Rayner and A. B. Grosh. Seven lay Delegates and ten clergymen constituted the council, and there were fourteen visiting clerical brethren, not belonging to the Council, present. The Convention will meet next year in Auburn.

## TEMPERANCE.

The Universalist Convention of the State of New York, at its late session in Cooperstown amongst other measures to promote moral reform, passed a Resolution recommending an entire abstinence from all drinks that intoxicate, except when needed for purely medicinal purposes.

## MAINE CONVENTION.

Our paper goes to press during the session of the Convention in Bowdoinham. The Minutes, we presume will appear next week.

*[Faint handwritten notes at the bottom of the page, likely bleed-through from the reverse side.]*

[For the Christian Intelligencer.]

## "THE REVIVAL."

"And the people gave a shout saying—It is the voice of a god and not of a man."—Acts xii: 22.

O hear ye that wild shout that rends the air?  
Hear ye that hollow groan of deep despair?  
O, there, distorted, nature bends her neck,  
And reason, has become a wreck.  
Is't misery that prompts that hellish shriek?  
—Like fiends or furies roar;  
Will the soul be driven to such a break?  
—To be rejoin'd no more—  
As the mad-dove sounds on the blast ascend,  
Or the deep midnight silence rend.  
Have the rocks, convulsed, rent their huge gray form?  
—Or down the mountain's side  
Have roll'd?—Has earthquake's vengeance, fiery storm,  
—Torn the whirlwinds' wild ride—  
Torn the earth open from its very center?  
And laid those fearful wretches cumber?  
Aton, the scene has chang'd, and through the deep  
Wild music that resounds;  
The peals of revelry that high o'erleap  
—Thee, O, heaven, thy sacred bonds—  
The triumph rings thro' air, and earth, and seas,  
And on the gentle whispering breeze.  
"Immortal souls have shun'd the awful pit,  
—And stand on holy ground;  
Brands have been pluck'd from burning altars, lit,  
—With fire of holiness, ground;  
O they have left the fires of hell remove,  
—And back and swim in endless love."  
The preacher stands array'd in laurels bright,  
His frantic soul o'erjoyed;  
His powerful arm sustained the sanguine flight—  
His enemy, destroyed—  
Lead shout the zealous company, abroad,  
—O, his, is the voice of a god.  
No more, like man, he treads the earth along,  
—Or speaks to carnal ears,  
Around him glow the frenzied, insane throng,  
—While supplication rises.  
Her only form and damns the Gentile world,  
By myriads—no deep ruin buled. A—T.

[From the Evangelical Magazine.]

## RELIGIOUS EDUCATION.

It is astonishing how infatuated parents are on this subject. They themselves have suffered many of the nameless horrors of superstition, in consequence of a false early education—have been petrified almost, at the thoughts of ghosts and hobgoblins—dreamed of a horned devil with his forked tail and his mouth belching blue sulphurous flames—and been afraid to pass dark corners, grave yards, old houses, and other suspicious looking places, until night became a terror and darkness a burden of anguish to their minds; and yet, strange to tell! they unhesitatingly and deliberately will subject their dear offspring to the same iron bondage of fear and perpetual dismay. Have they no feeling for their children? or have they utterly forgotten the terrors themselves suffered when young? Neither. They do all this as a matter of necessary duty—just as their parents deemed it a solemn, sacred duty thus to terrify them. To make this matter plain to your belief—for it will be easily understood—suffer me to go back to the good old days of our grandfathers and grandmothers.

Ghosts and witches are named in the good Book, and cannot be denied without denying it. Now what is in the Bible must be true. Therefore there are ghosts and witches. Nor is this doctrine unreasonable, or opposed to fact. Witch balls have been found in the stomachs of cattle. Cats have been shot with a silver bullet, and straightway some old woman, (who had assumed these cats' forms,) living in the neighborhood, died the death. Ghosts have been seen—often and often—the traditions respecting them are universal among the nations—and Dr. Johnson says this is strong probability of their existence among these nations. Nay, this great and learned moralist (who got drunk as Davy's sow on hot Whiskey punch) heard one, once, call him by name, "Sammy! Sammy!" and thinks it was his deceased mother. Hence there must be ghosts and witches—and if so, their existence should be believed in—and if so, their existence should be carefully taught to our children.

Such was the logic of 17—when our grandsires flourished in married youth with their young families around them. It needs no refutation with the enlightened of the present day. But the supposed good effects of such instruction should receive a portion of our notice.

A child was disposed to be naughty. A hobgoblin—a raw-head-and-bloody-bones—perhaps—was an excellent object to hold up to awaken its terrors, chill its wild youthful blood, and depress its too buoyant spirits. The threat succeeded well. After a time the lover of mischief was disposed to despise the restraint of confinement to the house. Ghosts and out-of-door chimeras caused a salutary dread of the night air, and prevented many a visitation to the peach or apple orchard, or to the melon patch. After a while came the quaking terrors of the delusive nightmare. Oh! what a salutary effect was induced by accusing the unhappy wight of some concealed crime, and representing the diseased slumber as the prancing of witches thro' the land on his unlucky shoulders! He would surely begin to think that if the Evil One's agents were beginning to ride him, there was danger of his becoming a packhorse for Majesty itself. And this fear, you know, would lead him to immediate and lasting reformation. Good, easy souls! they learned too late (or might have learned) that the timid and amiable, only, who would have heeded mild remonstrance and affectionate entreaty, were thoroughly imbued with these groundless superstitious terrors. The wild, frolicsome and bold were above their influence—laughed at the shadows

held up to scare them—or cared for them only when the mischief was played. And when an errand was to be performed—a dark room entered—or a search made for anything at night—what nameless terrors were endured, and at last, the kind teachers of superstition were compelled to do the work their misinformed pupils could not perform for fear!

Such were the superstitions taught a century ago—such the supposed salutary effects—and such the real and pernicious results of these teachings. Occasionally an amiable child was terrified into convulsions—a lovely female into madness for life—and often were terrors worse than those of death endured by those who retained their sanity and vitality. Horrible and barbarous superstition! I have given it more notice because it is yet too often taught children at this day, in *very* letter, and oftener still in *spirit*. It never yet made any thing but slaves and cowards, while believed, and when the deception was discovered, liars and hypocrites. Let those beware who teach such things to their offspring—to the offspring of any person—for its effects can be nothing but evil—their reward nothing but contempt, and regret that their labors were successful. Worlds would not suffice to pay the victim of such an education for the terrors of a single night in a dark, lonely place, in the chamber of death, or near the final resting place of the departed. But I forget the object for which I commenced this article.

I said that though parents had suffered all the evils of such a false education, they still inflicted the same on their innocent children. That they do it not in want of feeling, but under a sense of duty. Now I wish to be understood. I do not mean that they teach them the same errors—but things producing the same effects. And their sense of duty is supported and strengthened by just such arguments as our grand-dames used, a century ago, in support of their teachings. To the proof.

Let a man teach his child that God is an infinitely good being, and omit teaching that he is literally angry and wrathful, malignant and vindictive—that the temptations of man spring from his carnal mind, or fleshy lusts, and omit teaching that there is a semi-omnipotent angel of evil who tempts all men every where—that it is impossible for man to do evil and escape the due punishment of transgression, and yet omit teaching the existence of an endless hell which may be evaded at pleasure—let him teach these doctrines to his children, and these only, and his Partialist friends and neighbors will regard him with surprise and horror, as a heretic if not an infidel. An angry, wrathful God is taught in the Bible as well as the existence of witches—a devil, and even devils are spoken of, as well as ghosts—an endless hell is there taught—and they will run the same round of logic as was used to support the doctrines of witches, ghosts and hobgoblins, and with the same practice they will have the same success.

Now it is not denied that all these things are named in the Bible; (except the semi-omnipotent devil and endless hell;) but as by witches and witchcraft the Bible is known to mean something very different from what were understood by the terms, so by hell, devil, anger and wrath of God it also means something very different from the present common use of these terms. Hence, to teach these phrases to our children without duly explaining the meaning in which they are used, so that the children may not be misled by common usage, is virtually to teach our children false and cruel superstitions. Nor will the effects be as salutary as expected. Children may be terrified at first with the names of devil, hellfire, and damnation, but terror is not purification—fear cannot work more than an outward reformation—it is the goodness of God, only, that leadeth to repentance—*faith* that works by love, only, that can purify the heart. And, as in the case of witches and ghosts, the most excellent and amiable, only, will be intimidated—the more bold and reckless will laugh such tales to scorn—or remember them only when the mischief is over. But as I am limited in my space for writing, and the subject is not yet exhausted, I will resume it in a future number. A. B. G.

Let any man reflect upon the events of providence, and he will find it next to impossible, to get rid of the conviction that there is an overruling Power, who controls the affairs of men. With how many, and how striking instances, are we furnished, of the direct interference of a holy God in the history of the past. How often are we reminded of his existence by the events which are constantly falling under our notice. Have we not seen the momentary triumph of fraud, dishonesty, envy, pride? But soon an unseen arm arrested the wicked and they fell beneath the avenging rod. We have seen the virtuous oppressed, degraded—for a moment despised. But, at a time when no visible help was near, the cloud, the gloom which appeared to be impetrable, was dispelled; and the sunshine of a bright and happy day fell upon the disconsolate. And O, how delightful it is, to the virtuous and contemplative mind, to feel assured that there is One who can scan his motives, and sustain it, under its trials! that there is One, whose arms are ever open to receive us, and whose love cannot be diminished by the

unkindness of the world. Is this a delusion? No—no it is not delusion! Universalist.

How brilliant soever an action may be it ought not to pass for great when it is not the effect of great design.

## CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:  
For Horses flustered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.  
The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.  
Prepared and sold by JAMES BOWMAN, GARDINER, Maine.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.  
D. NEAL, M. D.  
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman, Gardiner, Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHAS. SAGER, Gardiner.  
A. T. PERKINS, do.  
J. D. GARDINER, do.  
SAMUEL HODGDON, Pittston.  
BENJ. HODGES, Augusta.  
JOHN HELDRIDGE, do.

—ALSO—  
THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—its use is not second to any other Liniment, British Oil or Opodeldoc now in use.  
23 ly.

## TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated *Vegetable Bitters and Pills*, to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.  
No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore month while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. W. Prescott, Bangor; Samuel Hubbard, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. 5

## THE TICONIC,

Capt. WM. E. HARRIMAN,

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

WATERVILLE and BATH.  
Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.  
Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.  
From Waterville to Augusta, 75 cts.  
" " " " " " 87 1/2  
" " " " " " 1 00  
" " " " " " 1 50  
" " " " " " 2 00  
Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH every day (Sundays excepted) at the same rates of Fare.

Freight taken at the usual rates. Apply to the Master on board, or to Capt. DANIEL PAINE, Waterville—B. HOSKINS, Augusta—Wm. Todd, Hallowell—A. T. PERKINS, Gardiner—Geo. Ricker, Bath.  
Gardiner, April 24, 1835.

## BOOTS AND SHOES.

A Prime assortment Ladies' KID and PRUNELLA SHOES—GAITER BOOTS; Misses' and Children's KID, PRUNELLA and LEATHER SHOES: Gentlemen's MOROCCO and HORSE-HIDE BOOTS.  
—ALSO—  
Gentlemen's superior Calf-Skin Boots and Shoes Manufactured by Mr. SAMUEL HALE, For sale by CHARLES TARBELL.

FAIRFIELD'S REPORTS.  
JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD.  
May 19, 1835. 21lf

Dissolution of Copartnership.  
THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kindrick of Gardiner.

GOING HATHORN, JAMES M. HANOVER.  
Pittsfield, October 24, 1834. 41lf

FEATHERS  
JUST received and for sale by GREEN & WARREN.  
July 8, 1834.

## TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK ESQ. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and age, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most cases where this medicine has been used, it has removed the pain in a few minutes, and there have not been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is removed it is not likely ever to return. The extensive sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and age.

Z. T. MILLIKEN, FRANCIS BUTLER, JONATHAN KNOWLTON, THOMAS D. BLAKE, M. D., JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent. BENJAMIN DAVIS ESQ., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Wm. Whittier, Chesterfield. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.  
To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.  
Farmington, Jan. 28, 1835. copy 5

## THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD Wednesday of July, 1835. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of Incorporation is required to give bond in such sum and with such securities as the corporation shall think suitable.

ROBERT H. GARDINER, PRESIDENT.  
Trustees, Peter Grant, Esq., Hon. George Evans, Edward Swan, Esq., Alfred G. Lithgow, Esq., Arthur Berry, Esq., Mr. Henry B. Hoskins, Capt. Enoch Jewett, Mr. Henry Bowman, Mr. Richard Clay, Capt. Jacob Davis, Rev. Dennis Ryan, Geo. W. Bachelder, Esq., ANSEL CLARK, Treasurer, H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

CHARLES H. PARTRIDGE, TAILOR,

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage. Particular attention will be paid to Cutting.  
Gardiner, April 11, 1835. 16 3m

## STIMPSON'S CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructions of perspiration. The stomach ceases to perform its proper functions, digestion is impaired; the secretions of the system are disturbed; the evacuations become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are induced which may terminate seriously if not cured.

For these complaints and all their attendant evils, STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy ever discovered. They are proper for every age of either sex in most all situations and climates.

Among the various complaints proceeding from causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, costiveness, costiveness, jaundice, dysentery, &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and will suffering and danger. No family should be without them. They are also an invaluable medicine for men, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by distinguished Physicians. Doct. CLARK, formerly of Portland and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and experience in the practice of medicine; and the character and standing of the late Hon. Doct. RICE added to his professional skill and great practical knowledge of Medicine, cannot fail to secure the opinions, the entire confidence of the public.

## To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most effectual medicine to be kept in every family, and where similar medicines are scarce and proper—Suffering men should never put off recommending to all regular Physicians, that they use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I have them faithfully prepared. DANIEL CLARK, Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea. JACOB GOODWIN, Thomaston, Jan. 11, 1836.

Very many Physicians have adopted the use of the valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Maine, JAMES BOWMAN, Gardiner; T. B. Mirick, Hallowell, and W. H. Stevens, Pittston. Jan. 28, 1835. 1y

## Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known and highly appreciated. This plant contains a large portion of VEGETABLE MUCILAGE, and other known substances, and in combination with a bitter principle which acts most beneficially in increasing strength in cases of great weakness and debility of the lungs. The knowledge of many of our valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals, so in the case of this most valuable Moss. It was first discovered by their effects on the long-lived and sagacious Rein-Deer, which derives principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used, and to its salutary effects, as much as to the salubrity of the climate, probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore, and none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Jan. 13, 1835.

## SILK HATS,

MANUFACTURED and for sale at J. HOSKINS' Store in Water Street.

J. H. would respectfully inform his customers of the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article in this line on as reasonable terms as can be obtained in any store. Particular hats made to order at very low notice. Hats ordered in the morning will be ready and in the evening; therefore he would respectfully solicit all persons who wish for a handsome durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and colored, at his own manufacture. Also, New York and Boston Hats of all the fashionable styles.  
Augusta, April, 1835. 15

## E. HUTCHINS &amp; CO'S NEWLY IMPROVED INDELIBLE INK.

E. H. & Co. have, by means of their new chemical method, been enabled to offer the public a new and superior article of durable Ink, in boxes only one sixth of the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become beautiful jet-black, and may be relied on as its blackness, durability and convenience, will recommend it as highly to the public generally, as its compact portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co. The true article is prepared by them only, at 110, Market Street, Baltimore, (op stairs). For Sale by B. SHAW & CO., Agents, Gardiner, Jan. 13, 1835. 3

## Lumber Dealers, Take Notice.

TWO first rate SHINGLE MACHINES, and by an experienced workman and warranted to do good work as any in use if rightly managed, offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by mail to the subscriber in Boston, Mass. SAMUEL BOYDEN, February 24, 1835. 9